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THE OBSERVATOR.

The Rehearsal's *Doctrine charges the Queen and Parliament with establishing a perpetual Rebellion against God, like that of* Korah, *by the Union-Act, and the Tolleration. An Instance of High-Church Malice against Dissenters, even after their Death. The* Country-man's *Story of a tacking Priest's Hog being in Danger.*

From **Saturday**, October 11. to **Wednesday**, October 15. 1707.

Country-m. SHan't us discourse a little more about Naval-Affairs, Master? In my Opinion, there's nothing more material or necessary for the Nation, than that Subject.

Obs. I am of your Mind, *Roger*; but we must allow other Subjects a Place in our Thoughts too, for you see our Constitution is continually attack'd by the *Rehearsar*, who is the common Advocate of its Enemies; therefore we must not let him pass without a Reproof.

Country-m. Why, Master, we gave him two Knots of his own making to unty, a little while ago, *viz.* that since he asserts, *That the Conscience of the supreme Magistrate, and not of the Separatist, ought to take Place; and that the Magistrate is to controul this Plea of Conscience in others, for the Preservation of the publick Peace.* Her Majesty having declar'd her Satisfaction in Conscience with the Tolleration, *by his own Argument*, she is oblig'd to make use of her Sword against those who oppose it, since tis evident, that to break thro' the Tolleration, would endanger the Peace of the Kingdom; and since her Majesty is satisfy'd in Conscience with the Justice of her own Title to the Crown, she is, according to his said Argument, to make use of her Sword *to controul the Plea of Conscience in the nonjurant Separatists, and others, who oppose it*; because 'tis evident of it self, that those who disown her Title, want only Strength and Opportunity to turn her out; which would be a Breach of the Peace with a Witness, and such a one as all good Subjects would venture their Lives and Fortunes to prevent; yet you see he has not offer'd *to unty one of those* Knots; tho' in my Opinion, Master, he ought to have *a Knot ty'd* under his Ear by 'Squire *Ketch*, for writing against the Queen's Title.

Obs. It's not the Design of the *Rehearser*, and the Party he writes for, to solve Difficulties, *Roger*; their Business is to create them, and to sow Strife and Contention; and when Princes controul them, or don't act according to their fiery Measures, then they forget *Passive-Obedience*, and *boldly curse both God and the Queen.*

Country-m. That's a hard Charge, Master.

Obs. 'Tis too true tho', *Roger*. Look to the *Rehearsal* of Saturday last, and in his last Paragraph you will find he says, *the Ministrations of the Dissenters, are sacrilegious, like the Offerings of* Korah, *and Rebellion against the Lord.* Now, *Roger*, if this be true, the Queen, and Parliaments of both Nations, *are guilty of enacting Rebellion against God into a perpetual Law*, by making the Presbyterian Government in *Scotland*, unalterable by the Union-Act; and they have oblig'd, by the same Act, all future Successors to swear to continue in Rebellion against Heaven. And her Majesty and the Parliament of *England*, are particularly engag'd in this Rebellion against God, *by continuing the Tolleration here.*

Country-m. Why then, Master, at this Rate the *Rehearser* is as bad as *Guy Faux*, who would have blown up King and Parliament with Gun-powder. I hope, when that august Assembly meets, *they will take Care of the Spreaders of such Doctrine, if no Body else will.*

Obs. We must not direct our Superiors, *Roger*, but it is certainly Somebody's Concern to prevent the Queen and Parliament's being libell'd in this manner, as Enacters of a Rebellion against God. We need not doubt of the good Nature of the Faction, to pray in their private Cabals or Conventicles, that the *Earth may open and swallow up the Queen and Parliament*, as it did *Korah*, *Dathan*, and *Abiram*, since they think them engag'd in the like Rebellion. This is more than cursing the *King in their Bedchamber*, as to which *Solomon* cautions Subjects, *lest the Birds of the Air carry it Abroad:* For this Charge is publickly put into the Hands and Mouths of the Hawkers, to be cry'd and dispers'd about the Streets. It tends not only to make her Majesty and our Parliament odious in the sight of her own Subjects, but to make the whole Nation odious in the Eyes of all the reform'd Churches Abroad, who want Bishops, or are against them, since it puts them all in the same Category with *Korah* and his Accomplices, declares them Rebels to God, and their Clergy to be as unlawful as were *Jeroboam* and *Micah*'s *Priests*, which are the *Rehearser*'s own Words. Since such Things are publish'd with Impunity, it gives not only the Protestant Churches Abroad, but the Church of *Scotland*, and all the Dissenters of *England* and *Ireland*, and the moderate Church of *England* Men, Ground to think, that no Good is intended them by some People, who ought to punish such Libellers, and yet neglect it.

Country-m. Aye, Master, the Queen (God bless her) and our Parliament, have declar'd themselves for Union among Protestant Subjects; but the *Rehearser*, who is the Mouth of the Faction, sets up for a Trumpeter of Rebellion and Sedition, throws *about his Fire-brands*, and asks *if he be not in Sport.* We see the Effects of such Practices, Master, by the late Malice of the Impropriator and Curate near *Aldgate*, who by their own Authority, curtail'd the *Office for burying the Dead*, and left out the Words

Dear

Dear Brother, and *the ſure and certain Hopes of the Reſurrection to eternal Life*, when a diſſenting Miniſter was bury'd in the Church-yard: So that to the Scandal of our Church, they purſue our diſſenting Brethren with their Malice, on the other ſide of Death. Let ſuch Men pretend as high as they pleaſe, Maſter, to be the true Sons of the Church, I ſhall always put 'em in the Liſt of *the black Nonconformiſts*. If you pleaſe, Maſter, I'll tell you a Story, which I think hits thoſe People to the Life.

Why, Maſter, it is thus. A tacking Prieſt of a neighbouring Pariſh, had a fatted Hog, a very unruly Beaſt; tho' he was well provided for in his own Sty, he would needs ramble, and not only eat what belong'd to his Neighbours Hogs, but break into the common Field, and particular Incloſures. To that End, he run his Head one Day through a Gate; but his Belly and Breech being too large to follow, he would have pull'd out his Head again, but it ſtuck becauſe of his large Ears. The Hog finding himſelf caught, made a Grunting at firſt, but at laſt cry'd out ſo loud, that all the Hogs came about him, and made ſuch a Swiniſh Harmony, that the People came running to ſee what the Matter was; among others, came the Parſon in great Fury; he rail'd on his Pariſhoners, charg'd 'em with abuſing his Hog, told 'em he would endite 'em, and let all the other Parſons know, *that their Hogs were in danger*. The People, who laugh'd before to ſee how the unruly Hog was caught, burſt out into a much louder Fit at his Maſter the Parſon. They told him, if his Hog was in danger, it was one of his own ſeeking; he had thruſt his Head thro' the Gate to get into the Incloſure, and not being able to get thro', or to pull his Head back again, becauſe of his great ſlouching Ears, he cry'd out as if he had receiv'd ſome great Injury; whereas no Body hurt him, but himſelf. The Parſon, who thought his Hog ſhould not be controul'd, fell into a greater Rage than before, told them, they were Hypocrites, Enemies to the Church, and Haunters of Conventicles; but he would be about with them, for all the Tolleration; and let them know, that Church-mens Hogs were the only priviledg'd Hogs; that he would force them to keep up theirs in their Styes, and his only ſhould have the Liberty of rambling. They laugh'd at the Inſolence of the Prieſt, told him, they would help his Hog to pull out his Head for once; but if he run it into the Gate again, let him take what follow'd, he ſhould hang himſelf for them.

Obſ. Well, *Roger*, what of all this?

Country-m. Why, Maſter, you muſt know, that the *Rehearſer* was one of the firſt who laid the Foundation of the *Occaſional Bill*, in his noted Book, call'd, *The Regale and Pontificate*, writ on Purpoſe to endeavour a Reconciliation betwixt the Church of *England*, and the Church of *Rome*. By this Means, he perſwaded his Brethren of the High-Church, to bring it into Parliament; but this proving juſt like the Hog's running his Head into the Gate, to ſpoil the Incloſure, there it ſtuck; upon which, all the Faction cry'd out, the Church was in Danger. This expos'd 'em to the Laughter of the whole Nation, who knew no other Church in Danger, but that call'd the Nonjurant and *Jacobite* Church, which muſt needs be ruin'd, if the other Proteſtants of the Nation, liv'd in a good Underſtanding, join'd together in what they could, and exercis'd Charity towards one another in ſuch Things as they could not. Hence the High-Church redoubl'd their Cry, that occaſional Communion endanger'd the Church, juſt with as much Reaſon as if they ſhould ſay, that Neighbours, who had been formerly at Variance, and upon Occaſion ſhould teſtify their Willingneſs to cultivate a mutual Friendſhip, did thereby endanger neighbourly Love. Thus, Maſter, the *Rehearſer*, in a frantick Fit, like the *Trojan* Propheteſs of old, tho' not with ſo much Juſtice on his Side, ſends his *Caſſandra's* thro' the Nation, and inſtead of *Urite Troes equum*, *Trojans* burn the Horſe, the Hair-brain'd *Jacobite* Prophet crys

You Tackers, true as ever piſt,
Attack the Whigs with Foot and Fiſt;
Their Horſe has Engines in his Belly
To ſet the Church on Fire, I tell ye.

This is the true Cauſe of all the *Rehearſer*'s Noiſe, Maſter; and becauſe his Party can't have all the Power into their Hands, that they may again overturn our religious and civil Liberties, bring in *Perkin*, and oppreſs and perſecute the Diſſenters, you ſee they charge the Queen and Parliament with enacting a Rebellion againſt God, like that of *Korah*.

Obſ. You have hit the Nail on the Head, *Roger*. Good Night.

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